BANNER OF PROGRESS.

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LITERARY.

From the Overland Monthly.

LONGING.

O foolish wisdom sought in books !
O aimless fret of household tasks !
O chains that bind the hand and mind—
A fuller life my spirit asks.

For there the grand hills, summer-crowned,
Slope greenly downward to the seas :
One hour of rest upon their breast
Were worth a year of days like these.

Their cool, soft green to ease the pain
Of eyes that ache o'er printed words ;
This weary noise—the city's voice,
Lulled in the sound of bees and birds.

For Eden's life within me stirs,
And scorns the shackles that I wear,
The man-life grand : pure soul, strong hand,
The limb of steel, the heart of air !

And I could kiss, with longing wild,
Earth's dear brown bosom, loved so much,
A grass-blade fanned across my hand,
Would thrill me like a lover's touch.

The trees would talk with me ; the flowers
Their hidden meanings each make known—
The olden lore revived once more,
When man's and Nature's heart were one.

And as the pardoned pair might come
Back to the garden God first framed,
And hear Him call at even-fall,
And answer, "Here am I," unshamed—

So I, from out these toils, wherein
The Eden-faith grows stained and dim,
Would walk a child, through Nature's wild,
And hear His voice and answer Him.

THE CLOUD OF WITNESSES.

BY THEODORE TILTON.

"Are they not all ministering spirits ?"

I leaned upon a burial urn,
And thought how life is but a day,
And how the nations each in turn
Have lived and passed away.

The earth is peopled with the dead
Who live again in deathless hosts,
And come and go with noiseless tread—
A universe of ghosts.

They follow after flying ships,
They flicker through the city's marts,
They hear the cry of human lips—
The beat of human hearts.

They linger not around their tombs,
But far from churchyards keep aloof,
To dwell in old familiar rooms
Beneath the household roof.

They waken men at morning light,
They cheer them in their daily care,
They bring a weary world at night
To bend the knee in prayer.

Their errand is of God assigned,
To comfort sorrow till it cease,
And in the dark and troubled mind
To light the lamp of peace.

There is a language whispered low
Whereby to mortal ears they speak,
To which we answer by a glow
That kindles in the cheek.

Dear shadows, fairer than the day!
With heavenly light they wrap us round,
Wherein we walk, a gilded way,
And over holy ground.

O, what a wondrous life is theirs !
To fling away the mortal frame,
Yet keep the human loves, and cares,
And yearnings, still the same !

O, what a wondrous life is ours !
To dwell within this earthly range,
Yet parley with the heavenly powers—
Two worlds in interchange !

O, balm of grief ! to understand
That whom our eyes behold no more
Still clasp us with as true a hand
As in the flesh before !

No longer in a gloom profound
Let Memory, like a mourner craped,
Sit weeping by an empty mound
Whose captive hath escaped !

So, turning from the burial urn,
I thought how life has double worth,
If men be only wise to learn
That heaven is on the earth.

State and Church.

"The Young Men's Christian Association of New York refused a gift of $5000 from the State Legislature, because they thought that 'all State appropriations to religious bodies are contrary to the spirit of free institutions, and opposed to the voluntary Christian system to which our organization looks for support."

That was a very sensible refusal on the part of the Young Men's Christian Association of New York—much more sensible than the Catholics in that city acted under similar circumstances, for they accepted the money offered them by the Legislature. Of course—it is their policy to get all the money they can. But by what constitutional right does the Legislature of New York appropriate the people's money to the support of churches of any kind ? It has no right to take this step ; because, if there is no union of Church and State in New York, (and who will claim it ?) then it follows that the State has no right to give money from the public treasury for the purpose of bolstering up any church whatever. Perhaps, if that Legislature were asked to make an appropriation for the benefit of Spiritualism, Infidelity, etc., the request would be denied as unconstitutional ; but it would be no more so than in the case of the Catholics or any other religionists who have been supplied with money by the State.—*Boston Investigator.*

And what is religion but another feature of romance, with its wonders upon wonders—its hopes, its terrors, its fictions ! Baron Munchausen is a tame affair to it. And then to become one of the elect, to win salvation, and an enchanted life beyond the grave ; to convert others and win salvation for them ; to be carried into the seventh heaven—is it not the very ecstacy of romance ? And to believe that all this is true ; the Father, the Son, the Holy Ghost, the Virgin Mother—what personages these are ! Sweep away these ideas, and clear the ground ; —how hard it seems ! How blank the space where they were ! It is hard for reason and history to struggle against such romance as this ; to throw off the glorious promises, and awake to common life. But every change has its immediate evil. We live not for the past, but for the future : and awake men must, however painful it be.—*Letters on the Laws of Man's Nature and Development, by H. G. Atkinson and Harriet Martineau.*

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

THE "BLACK ART."—(CONTINUED.)

The doctrine of the existence of spiritual beings, who inhabited the atmosphere, and could be made subservient to men, having been admitted into the faith of humanity, could not fail to flatter their pride and self-importance. Hence we find that every expedient was resorted to, to obtain their aid, or to receive information from them on subjects of present need or future uncertainty. No steps were taken without first consulting the gods. This is illustrated very prominently in the stories of David and Saul, as related in the Bible. Spirit communion was the central idea which governed the actions of the entire pagan world. Their *modus operandi* in communicating with the gods was diversified ; for, believing that all terrestrial objects were governed by higher spiritual intelligences, it followed, as a necessary corollary, that all things might be made media for spiritual communication. (For further particulars on the various modes of divination, see "Spiritualism," in BANNER, Vol. I, Nos. 30, 31.) Orders of augurs, or priests, were established for the sole purpose of interpreting the will of the gods, as given in the flight of birds, in the entrails of animals slain in sacrifice, casting of lots, dreams, ecstacies, etc. Beside the established priesthood, were often found men and women, like the woman of Endor, who found favor with the gods, and were used as media by them. They practiced similar arts to those in use by the spiritual media of to-day, as the following, by Ammianus Marcellinus, clearly shows :

"In the days of the Emperor Valens, A. D. 371, some Greek cultivators of theurgy, who, in those days, usurped the name of philosophers, were brought to trial for having attempted to ascertain the successor to the throne by magical arts. The small table, or tripod, which they had used for this purpose, was produced in court, and, on being submitted to the torture, they gave the following account of their proceedings : 'We constructed, most venerable judges, this small, ill-omened table, which you behold, after the likeness of the Delphian tripod, with the wood of laurel, and with solemn auspices. Having duly consecrated it by muttering over it secret spells, and by many and protracted manipulations, we succeeded at last in making it move. Now, whenever we consulted it about secrets, the process for making it move was as follows : It was placed in the center of a house which had been purified by Arabian incense on every side ; a round dish composed of various metallic substances being, with the needful purifications, set upon it. On the circular rim of this dish the four-and-twenty characters of the [Greek] alphabet were cut with much art, placed at equal intervals, which had been measured with perfect exactness. A person clad in linen garments, in slippers made also of linen, with a light turban wreathed about his head, and carrying branches of the sacred laurel in his hand, having propitiated the deity who gives the responses, in certain prescribed forms of invocation, according to the rules of ceremonial science —sets this dish upon the tripod, balancing over it a suspended ring attached to the end of a very fine linen thread, which also had previously undergone a mystic initiation. This ring, darting out, and striking at distinct intervals the particular letters that attract it, makes out heroic verses, in accordance with the questions put, as complete in mode and measure as those uttered by the Pythoness, or the Oracles of the Branchidæ.

"'As we were asking, then and there, who should succeed the present Emperor, since it was declared that he would be a finished character in every respect, the ring, darting out, had touched syllables *Th, e, o,* with the final addition of the letter *d,* (making *Theod.*), some one present exclaimed that Theodorus was announced as appointed by fate. Nor did we pursue our inquiries any further into the matter ; for we were all satisfied that Theodorus was the person we were asking for."

The faith of Valens in the communication thus received was so great that he put his valet, Theodorus, to death, in order to prevent its accomplishment. Which, however, he failed to prevent, for Theodosius "reigned in his stead." This method of communication can be practiced without the mystic ceremonies, which were used more to concentrate the energies of mental power, than from any real virtue in the ceremony itself. Let any man suspend a ring, or a quarter of a dollar, by a linen thread, within the rim of a glass bowl or tumbler, holding the thread between the thumb and forefinger of the right hand, the left hand being open and loose : the ring or quarter will very soon have a rotatory motion from left to right. When this motion is established, let another man place his thumb on the operator's left hand, and the ring will oscillate like a pendulum. By persevering in establishing perfect motion, communications can be received, by those of the proper magnetic type, by the aid of an alphabet and signals, as good as those obtained by the magicians in the days of Valens. The movements, when the operator is a woman, are oscillatory instead of rotatory. The movement is also differently affected when the left hand is touched by the forefinger instead of the thumb ; also, when the left hand is immersed in water, or is brought in contact with other substances. Let the curious try the experiment.

But the method of communication, which obtained the greatest reputation, was that of the circle, with its mystic ceremonies and dread evocations, by which the elementary spirit was called forth in visible form to obey the magician, or to destroy him if his knowledge of his art was imperfect.

How this was effected will be described according to magical authority, as we proceed.

J. W. MACKIE.

THE CHRISTIAN RECORD.

NUMBER ONE.

EDITORS BANNER OF PROGRESS :—Inasmuch as the self-styled orthodox Christian churches array themselves with determined hostility against modern Spiritualism in all its phases—first denying the truthfulness of the phenomena, and, when constrained to admit the facts of the phenomena, then, by a dodge with which they are familiar, casting them on the shoulders of their best friend, the Devil—and, secondly, casting obloquy upon the teachings of the Harmonial Philosophy, while not daring to inquire what these doctrines really are, and bringing the charge of immoral tendency against its ethics—it may be well to burnish up their wits by a review of their own records and antecedents, that they may be enabled to see themselves as others see them, and realize to themselves just the foundation upon which they, as spiritual sects, stand.

And, in pursuing the inquiry, let it be understood that I pass by all that prescriptive authority which accrues from long lapse of time, and that factitious respectability which results from the possession of wealth and a trained hierarchy, with the single remark that, eighteen hundred years ago, the sect of Pharisees bore precisely the same moral relationship to the Christian sect, which the Church to-day sustains toward Spiritualism.

Let us now turn to the examination of their record ; and let this postulate be thoroughly understood and appreciated : That, as they receive the record as of Divine authenticity, they can in no whit or measure deny its truthfulness and force. Their only alternative is to receive it—which they are too disingenuous to do—or to resort to their old dodge of attempting to parry, by striving to affix a different interpretation to that which is as plain as lucid language and common sense can make it.

Right here, at the outset, let us settle the matter that, by "the Lord," in the Bible, is not always nor even frequently meant "God" ; and for proof turn to the 19th verse of the first chapter of Judges, where we read that "the Lord could not drive out the inhabitants of the valley." By "the Lord," then, we are to understand any spiritual, or, if they prefer the term, angelic visitant.

In the 18th chapter of Genesis, we read that "the Lord" appeared to Abraham, and that the latter entertained three angels, and that they ate food. Now, the Christians of to-day object, that spirits cannot play on musical instruments ; but we find that, in old times, they could masticate and digest food. Query : Is dyspepsia a more prevailing disorder among spirits to-day than of yore ? Not only did they eat, but they conversed in an audible voice.

Then, in the 19th chapter, we are told that the angels took hold of Lot with a material, physical grasp. If their hands were able for this, why may not the hands of spirits yet be able to touch the keys of musical instruments, and their *buccinator* muscles be strong enough to blow on toothorns ?

In chapter 21st, verse 17th, it seems that God heard, and His angel called with an audible voice to Hagar. Chapter 22d, verse 11th, a calling is repeated. Turn to chapter 32d, and we read that Jacob saw the angels ; and from the 24th verse on, we read that he not only saw, but felt, and tried his strength against the strength of a spirit ; and that the spirit got the advantage of him only by taking a foul hold. In the 26th verse is found a sufficient answer to the Christian cavil that the modern spirits work in obscurity ; for here the angel was so anxious to get away before the breaking of day, that he was constrained to bestow his blessing in order to effect that end.

Now, what will the Jew, and more especially the Christian, say to his own record ? Here are numerous instances of spirit communication, resting upon the evidence of three senses : viz., sight, hearing, and feeling. Will they have the effrontery to say, that what was possible and probable in those days is not also possible now ? or will they have the "heaven-daring assurance"—to use their own favorite canonical phrase—to deny the truth of later revealments, while admitting the more ancient ? Will they exalt themselves above all that is called "God," and, sitting in the place of God, as God, pronounce, that while the more ancient phenomena were of Divine origin, the later are of the Devil ? Precisely so did the Jews pronounce with regard to the teachings and developments of early Christianity ; and with what force and effect, Christians may answer.

Let us hear from you, O Christians ! Meet the question fairly : none of your Right Reverend dodges !

CHRONOS.

JEANNE CESSITE, the French girl, who, in 1866, received M. Monthyen's prize for virtue, has gone to jail for swindling.

Letter from El Dorado County.

GEORGETOWN, June 24th, 1868.

EDS. BANNER :—There are three towns contiguous to this, which were, until lately, supplied with spiritual food by the one ordained "man of God." In December last, he told the people here, in a sermon on dancing, that it was a *great sin* in the sight of the Most High God, and should upon no occasion be indulged in. Now, mark the consistency of the "man of God"! In February, his wife passed from this sphere through death, and said "man of God," wishing to go to the States with his three children, and not possessing the means, conceived in his mind the idea of getting up a tea-party in each of the towns of his labor ; and, putting the idea into execution in the smaller towns, he proceeded to Georgetown, intent upon his holy mission. Here he met with some difficulty among those who loved to trip it in the light dance, to the tune of good music, and many such there are in the environs of this little mining "burg." After due consultation among the church people, and the people not of the church, it was thought that just a tea-party *alone* would not attract many at $1.00 a head, and it was therefore thought best to add a dance at the close of the collation, and let such as chose remain to dance. After the matter had been decided upon, it was deemed expedient to consult the "man of God," who meekly said he had no *serious* objection, if it were not carried to excess ! At last the eventful evening arrived, and all things went off gloriously ; and prominent at the "holy ball" were several of the leading church-members, who, at the collation, declared most positively that nothing would induce them to attend the ball ; but, alas for frail man and woman ! they not only lent their presence at the ball, but danced till nearly morning.

In the BANNER OF PROGRESS I noticed that Elder Knapp prayed in this wise : that the arms of fiddlers, and the legs of all dancers, might be paralyzed. Had his prayer been answered, what would have become of these people, who gave their time and money to assist the "man of God" to go home ? The proceeds in the different towns enabled him to leave, and it is a question whether he was ever missed, for he was not a bright meteor ; but, like others who have visited California, he can tell the eastern people what "great things the Lord has done, and how his labors were blessed."

M. D. S.

Spiritualism Gives Us New Views of Life.

The time has come, and is still coming, when all the friends of Progress must stand forth to protect, assist, and advance the principles of the Harmonial Philosophy—principles that, if carried out, present life in a different phase from that shown heretofore. Life has been monotonous ; man being born for trouble, with a few short hours of happiness, then hurried into the grave ; but now life, viewed through the telescope of Intelligence, with Truth and Reason for the base, Love for the operator, presents to us a charm that may be realized by fulfilling the laws of Nature. Life is no longer monotonous ; it is changing, ever changing. We make it cold and unlovable, or we make if happy, filling all the niches and corners with deeds of kindness and acts of benevolence, strewing the pathway with bright and beautiful flowers, recognizing good in everything, and that all cares are but needed to prepare us for that change, by some called death, which is only the hyphen that connects us with the Spirit Land. O, how much consolation there is in the thought that our departed friends, instead of leaving us, are better prepared to watch over and direct us aright ! Then let us put on the armor of usefulness, doing all we can to spread the beautiful truths of the Spiritual Philosophy.

Then stand up in thy manhood ;
O, shut not thy heart !
Where truth is endangered,
O, there take a part !
Shrink not from thy duty,
But press boldly on,
Till justice has triumphed,
And victory's won.

ROSENA.

Every truth, when first announced or developed to the human conception, has to run the gauntlet of public condemnation. It is a bold person that dares to defend any truth when first announced. They are almost always born in the "manger." The Doctors of the learned professions generally declaim the loudest against the humble foundling—TRUTH. It is natural that they should. Popularity is at stake. They must not lose caste in society. To them, a so-called *new truth* has no business to be ushered in from the common herd. It legitimately belongs to them, it is claimed, to make all new discoveries.

But lo ! the child born in the manger confounds the learned "Doctors" of all the professions, to-day as in the past. Truth is mighty and will prevail, in spite of all the intolerance of man. So with our beloved faith. The *tiny rap,* first born in a cottage, among humble people, yet in a few short years commands the attention and respect of the best minds in the civilized world.—*Religio-Philosophical Journal.*

Among the 2,000,000 people by whom Yeddo, in Japan, is inhabited, there is not a beggar in the streets, not a man unable to read, not a boor, not a drunkard, not a ruffian. The women are beautiful, the men are robust and energetic, there is no trouble about fashions, education is universal, books are plentiful, though there are no newspapers ; life is simple and easy, marriage is universal, and children go naked.

The New Church and Spiritualism.

BY A SWEDENBORGIAN MINISTER.

It is more than thirty-five years since I commenced an acquaintance with the writings of Swedenborg. As to the presence and reality of the spiritual world, man's resurrection immediately after death, the presence of spiritual beings, and that these beings were once persons in the external body, that they enter the spiritual world in the same moral and intellectual condition in which they leave this, that they are still characterized by their ruling loves—these and other things may be mentioned as taught by Swedenborg, and the same by Spiritualists. But it is well known that those technically called Swedenborgians stand aloof from those who are technically called Spiritualists, because of two or three points of doctrine in which they differ. It surely need not be a matter of surprise that New Churchmen should be slow to affiliate with Spiritualists, when it is considered that accounts from the other side of the curtain represent persons as retaining their peculiar views. Thus, in the *Banner of Light,* Channing has been represented as teaching as he did on this side ; Swedenborg as teaching the same as here, and referring to his "Arcana" as here ; and the amiable Prof. Bush as declaring that he is as much of a New Churchman as ever. Yet I have been called a Spiritualist. The name is not revolting to me.

It has been said that when a person is accused of a crime or misdemeanor, that accusation may lead him to be guilty of the very thing of which he is accused. I do not mean now to say that it is a crime or misdemeanor to be a Spiritualist, but only that finding myself thus accused may have driven me further in that direction than I otherwise should have been. I do not know that I have given up any of the essential doctrines taught by Swedenborg. But I understand some things quite differently from what I formerly did, and some things in which Spiritualists agree seem to me very beautiful and important truths, though no sect that I know of takes such ground.

The points to which I refer are the authority of truth itself, and freedom from all authoritarianism. What I see to be truth is *my truth ;* what another sees to be truth is *his truth.* So Swedenborg says, what a man believes is *true to him,* and what a man loves is good to him. We should be faithful to our own convictions of truth. Another point is the destiny of man, immortality, happiness, progression. I have understood Swedenborg as teaching that the condition of the worst would be better than annihilation ; yet not an *upward progression* to the angelic state. Some things that he has taught have seemed obscure to me. This I have generally thought and said. I read some things in the "harmonial" writings with pleasure. And when I read what does not seem to me as truth, I am not disturbed, for I realize my mental freedom, and that I am not desired to accept anything as truth until I understand it to be truth.—*Banner of Light.*

On Mourning Costume.

It is a matter of education. In so far as high colors have come to signify gayety and pleasure, there may be a good reason for dismissing them. If one would mark one's grief, why not by the color chosen by the Bible to express spiritual things ? White signifies purity, triumph, spiritual gladness, and this ought not to be uncongenial to the moods of Christian grief.

It is not the custom of our people to symbolize their feelings by a change of dress, with this solitary exception. If a man becomes bankrupt, or has his house burned down, or loses heavily in commercial operations, or has a son in disgrace, or a child misled by evil company, or any other experience of grief, he does not change his garb. The one solitary and exceptional case is bereavement ! But there is in domestic sorrow a delicacy, or ought to be, which would shrink from an ostentatiousness such as mourning apparel cannot fail to have. No one has a right so to express his sorrows as to intrude them upon every eye wherever he goes. Custom has long justified it, otherwise it would be esteemed an indelicacy for one to be a walking advertisement of one's own private griefs. But, even if one were permitted to announce this one side of domestic experience by change of garb, the question still remains whether expression should be given to the weakness of natural feeling, or the triumph of Christian faith. Whether we should symbolize the darkness of the grave as unenlightened nature shows it, or the grave made luminous by the triumph of our Savior and the glories of immortality beyond it ? We may be sure there is something wrong in a Christian community where death is surrounded with associations of terror, where the young are reared to a horror of the sepulcher, where present grief rises up like a dark cloud and shuts out the heaven, where—in sermon service, conversation, and dress—everything conspires to shroud death and the grave with darkness. Has sorrow a right to be selfish ? May it bear false witness against immortality ? Has a Christian under bereavement a right to declare by his conduct, "There is no light in the grave, none beyond it, and no comfort for the bereaved but only black, black sorrow" ? I never met one muffled in black from head to foot without a certain horror. The smell of crape is to me like the smell of a charnel-house. Did it ever occur to mourners to ask, what, if those for whom I grieve were to speak to me out of their blissful abode in heaven, would be their choice—that I should be shrouded like one in despair, or robed as one who mourns, but with Christian hope ?—*Henry Ward Beecher.*

THE BENEFICENCE OF MIRTH.—There is nothing equal to a cheerful and even mirthful conversation, for restoring the tone of mind and body, when both have been overdone. Some great and good men, on whom very heavy toils and cares have been laid, manifest a constitutional tendency to relax into mirth when their work is over. Narrow minds denounce the incongruity ; large hearts own God's goodness in the fact, and rejoice in the wise provision made for prolonging useful lives. Mirth after exhaustive toil, is one of Nature's instinctive efforts to heal the part which has been racked or bruised. You cannot too sternly reprobate a frivolous life ; but if the life be earnest for God or man, with here and there a layer of mirthfulness protruding, it has a soft bed to receive heavy cares, which otherwise would crush the spirit. To snarl against the sports of mirth may be the easy and useless occupation of a small man, who cannot take in at one view the whole circumference of a large one.

The Banner of Progress.

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A MATERIALISTIC ARGUMENT.

Speaking of apparitions: that is rather a forcible argument urged against the theory of their existence by one of the characters in "The Grimsby Ghost":

"Ghosts be hanged! It's too late in the day for 'em by a whole century; they're quite exploded; went out with the old witches. No, sir! Workmen may rise for higher wages; the sun may rise, and bread may rise, and the sea may rise, and the rising generation may rise, and all to some good or bad purpose; but that the dead and buried should rise, only to make one's hair rise, is more than I can credit. What should they rise for? Some say they come with messages or errands to the living; but they can't deliver 'em for want of breath, and can't execute 'em for want of physical force. If you come up out of your grave to serve a friend, how are you to help him? And if it's an enemy, what's the use of appearing to him if you can't pitch into him?"

Ah, my friend! between us and the other world there is an impassable wall—a wall of adamant, through which nothing can penetrate.—*Knickerbocker.*

The above propositions are of the same nature as those addressed by Jesus to the Sadducees, (Matt. xxii. 23-32.) But neither Jesus nor modern Spiritualists have considered these propositions as of any value, for the reason that the laws of spirit are superior to and different from the laws of matter. "There is a natural body, and there is a spiritual body." (1 Cor. xx. 44.) And, speaking of the non-materiality of ghosts, or spirits, as the *Knickerbocker* does, how can the modern Christian world believe that Jesus rose from the dead, and partook of food with his disciples? Did he not "serve them" after he had risen from the grave? And if he could rise from his grave in three days, why should not his followers be able to do the same? We agree with the *Knickerbocker* in the assertion that there is no use of the "appearing" of spirit friends, unless they can be of service to us. But that they need "breath" in order to deliver a message, or "physical force" to enable them to execute a purpose, is only a repetition of the materialistic argument of the Sadducees. "But there is a *spirit* in man; and the inspiration of the Almighty giveth them understanding." (Job xxxii. 8.) After Jesus' resurrection, he appeared to his disciples while they were eating, at Jerusalem; "but they were terrified and affrighted, and supposed that they had seen a *spirit.*" And they had; for it is not to be conceded for a moment that the dead body of Jesus had risen. In Num. xvi. 22, God is spoken of and to, as "the God of the *spirits* of all flesh"; which is more than an intimation of the existence of the spirit independent of the flesh. Then, if spirit can exist in a state not dependent upon the flesh, or upon "physical force," for the execution of its purposes, why may not the spirit of man "appear" to his fellow-man still in the flesh, and communicate wishes and instruction, as, according to the Bible, has been done from time immemorial, and as is done now continually, according to the daily experience of Spiritualists?

There is no "wall of adamant" between this world and the other, mauger the assertion of the *Knickerbocker.* There is only a wall of flesh. And this, or a wall of adamant either, is penetrable by a spirit. No "physical force" can repel or compel a spirit, whether the force be a negative resistance or a positive compulsion. Spirit controls spirit, and of course can always control matter. No material obstacles can obstruct the passage of a spirit in any direction. When Jesus appeared to his disciples after his resurrection, at Jerusalem, all the doors of the house, wherein they were, had been shut. Yet he suddenly "appears" in their midst, and they think they see a spirit. And, in order to calm their agitation and relieve them of their fright, he shows them his hands and feet, and requests them to handle him, saying, "A spirit hath not flesh and bones, as ye see me have." But that he was only doing this to calm their fears for the moment, is evident from what follows in the 50th and 51st verses of the same chapter of Luke, (xxiv:) "And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, *he was parted from them, and carried up into heaven.*" Could flesh and bones be thus "carried up," and remain up?

We have before illustrated the fact of spirits going through the process of eating, as in the case of the three angels who appeared to Abraham on the plain of Mamre; so the case of Jesus' eating with his disciples after his resurrection is no exception. The history of modern spirit manifestations contain the record of many a case of the same kind. In the autobiography of Dr. Redman may be found accounts of spirits eating and drinking such substantial things as pies, fruit, wine, etc., and all before numerous witnesses. The process by which spirits manage to appropriate such things, and appear to eat them, is not yet discovered. Science is at fault here, as well as in minor matters connected with Spiritualism. While scientific minds continue to proceed on the basis of materialism alone, the sum of scientific knowledge of spiritual things will remain infinitesimally small. Like the writer in the *Knickerbocker*, scientists are ever looking into the charnel-house of humanity for an insight into the laws of man's spiritual existence. They are not willing to let the dead be dead and buried, but are determined that they shall be forced to rise, in spite of all laws of decomposition and disintegration to which they are subject. So long as the dogma of a bodily resurrection obtains in church and school, the truths of Spiritualism contained in the Bible and in the history of modern spirit manifestations will remain a dead letter to scholars and church-members.

Neither Jesus of Nazareth nor Paul ever taught the resurrection of the body. The writers of "the Gospels" mistook the meaning of the words of the former, and modern Christians have mistaken the doctrine of Paul. Our Christians of today are all Sadducees in regard to the resurrection, and Pharisees in regard to rites and ceremonies. They combine in themselves the most objectionable features of both of those sects. Jesus would have the same dispute with them now as he had when on earth, and the same that we have, were he to appear again. Spiritualism is the only correct doctrine of the resurrection.

A Literary Event.

A. Roman & Co., Publishers, have ventured upon the hazardous experiment of issuing a first-class literary publication, in the shape of a monthly magazine. Other monthlies have been published heretofore in California, but they were not first-class. Those enterprises failed not only for want of support, but from lack of literary merit. Now the attempt is to be made to establish a periodical on its merits, and the incident of pecuniary support is to come as a matter of course. And, surely, as a literary venture, the publishers have not made a mistake. The "Overland Monthly, devoted to the Development of the Country," is, in a literary point of view, a competitor with the "Atlantic Monthly" for the favor of the reading-public, in this part of the world, at least. Or, rather, it is the complement of its famous Atlantic model, with the peculiarities of Pacific civilization showing themselves in contrast.

The contributions to the first number are of that free, offhand, racy style so peculiar to the writings of those who have been long inhabitants of this coast. "Californianisms" abound in some of the articles, and will be recognized on sight. The introductory one, especially, "A Breeze from the Woods," is full of the stoical philosophy of old Californians, which consists in a disposition to make the best of everything, and keep on looking out for things best in themselves. Self-reliance, and unselfishness, and a love of Nature, are exhibited in this sketchy account of a family visit to her wilds, in the mountains of California; and the city reader, who has not had many opportunities of becoming acquainted with her face since coming to this coast, will wish for a "breeze from the woods" to fan his cheek, and a breath of the fresh mountain air to cool his blood, as well as for the sharp appetite which camp-life promotes.

The poetical contribution, which follows, is an appropriate sequel to the preceding article. It is entitled "Longing"; and it is full of "longings" for the country too. It will be found reproduced on our first page.

Then follow articles entitled "By Rail through France"; "High Noon of the Empire," a review of the reign of Maximilian in Mexico; "Art Beginnings on the Pacific"; "Portland-on-Wallamet"; "In the Sierras," a contribution in blank verse; "The Diamond-Maker of Sacramento"; "Family Resemblances and Differences"; "San Francisco, from the Sea," another poetical production; "Favoring Female Conventualism"; "Hawaiian Civilization"; "Dos Reales"; "Eight Days at Thebes"; "A Leaf from a Chinese Novel"; etc.

The "Diamond-Maker of Sacramento" will be recognized, by all old Spiritualists of California, as the eccentric Dr. N. I. Underwood, who gave up his medical practice and spiritual mediumship to devote himself to a chimerical idea, which he had taken into his head, that he could produce diamonds by artificial means. This idea had no relation whatever to his belief in Spiritualism, or to communications from spirits; but was the conclusion he had adopted from his own researches in chemistry. This sketch of his proceedings is written in a friendly way, evidently without prejudice, either against him personally, or against Spiritualism. There is just enough of romance interwoven with this history of the "Diamond-Maker," "Dr. Barnard," as the writer calls him, to make it lively and attractive; some of the facts, however, were very sad indeed. These are kept out of view, from charity for his friend, and the writer is justifiable in so doing. Spiritualists will feel respect for the writer, whoever he may be, for the candor and fairness exhibited in this article.

The contribution, "Favoring Female Conventualism," is a valuable one to the advocates of "Woman's Rights," in the best sense of that term. It takes high and strong ground in favor of the education of woman for the performance of every labor in life of which she is capable; and is not in opposition to even the exercise of the elective right, in due time.

We congratulate the literary and reading public on the advent of this magnificent monthly, in whose pages we hope to see those great questions discussed which form the live issues of the day, without prejudice, but with that fairness and candor and earnestness which have made the "Atlantic Monthly" so popular and influential.

"TWO SHE-BEARS—WHAT THEY HAD FOR DINNER, AND HOW THEY GOT IT."—This was the subject of a lecture to the young in the Congregational Church at Salem, Oregon, lately. The boy was not present, who, on a former occasion, when the same subject was preached upon, rose up and lifted up his voice, saying, "Go up, thou baldhead! bring on your she bears!" If we had been there, however, we should have been quite as apt as the boy was to defy doth the baldheaded preacher and his bears. Frightening children into obedience by tales of bears is the same policy attributed to the Almighty by theologians of the old school. His supposed threats of eternal hell to the disobedient only consist of the tale of the she-bears, amplified and extended.

AN Italian innkeeper confessed to a priest, who asked him if he never greased the teeth of his guest's horses, to prevent their eating. He replied that he had never done so. The next time he confessed that he had done so several times. "Why," said the priest, "you told me the last time that you had never done it." "Holy father," replied the innkeeper, "I did not know the trick then."

In the same way, according to the Bible, were the innocent first human pair taught to sin, by having forbidden fruit placed within their reach. The trick was taught them by the same authority which forbade them.

RECOVERING.—Mr. Todd is slowly recovering from his tedious illness, and will soon be in the lecturing field again.

THE EARTH'S LOST HISTORY.

FOURTH ARTICLE.

Having in our previous number given some testimony, from scientific sources, of the truth of our author's theory that the earth was once a perfect sphere, of uniform temperature over its entire circumferance, we now republish a few facts tending to confirm his statement that the waters, now covering the greater part of its surface, were formerly confined within the crust of the earth. The evidence of a subterranean connection of the waters of the oceans with the interior of volcanoes has always been recognized by geologists; but the statement that the entire internal surface of the earth is permeated by flowing water, has neverbefore, we believe, been advanced by any writer on the subject. The latest testimony on this point we reproduce in the extracts given below, which are very conclusive and convincing. We begin with the great lakes:

"The water in Lake Michigan is said to be five inches lower than has been known for 18 years, and 30 inches lower than it was six years ago. This calls to mind some curious facts in regard to the rise and fall of the lakes. It has been ascertained that, with considerable regularity, there is a periodical ebb and flow in the lake, the water rising gradually from seven to nine years, and subsiding in the same manner, while, at long intervals, the waters reach an unusually high stage, exactly corresponding with the rise and fall of the waters of the sea at the spring tides.

"Another noticeable fact is, that, in the spring, at a period when the discharge into the lakes is greatest, and when they are least affected by evaporation, the water is invariably the lowest. In the fall, after the subsidence of the spring freshets, and when under the full effect of the summer's droughts, and after the evaporation has been the greatest, it is found that, instead of any abatement in the volume of water in their basins, there has been a gradual rise during the entire summer. These are the facts; and although they have engaged the attention of scientific men, no solution has yet been reached. It is become apparent that the lakes are not affected by freshets, droughts, or evaporation. But whether these phenomena are the effect of subterranean channels and outlets, a sort of mystic connection which brings the lakes within the influence of interoceanic currents, is still an unsolved problem."—*Chicago Times.*

The next point of interest in this connection must naturally be the numerous springs of fresh water, having peculiar characteristics, which attract more than usual attention from the scientific investigator. We will present an instance or two of this kind. The first is a remarkable spring in Upson county, Georgia, described by a visitor as a great natural curiosity:

"The first grand point of interest was the famous Thundering Springs, located in the northern part of the county, about twelve miles from Thomaston. We expected to find quite a curiosity, but were completely amazed to find so remarkable a freak of Mother Nature as this spring. It is located in the wildest part of the mountains extending through the county, and there, in the solitude of the wilderness, presents a most remarkable phenomenon. The dimensions of the spring proper are about five feet in diameter, and of an unknown depth; for experimenters have repeatedly sounded its depth in vain, and no bottom can be reached. The water boils up with great force; bubbles of gas constantly rise up through the water and explode at the surface. This gas is highly combustible, and is frequently set on fire as it makes its escape. Such is the force with which the water rises, that a human body cannot sink, but is buoyed up in a standing position. It is a famous bathing-place, and we took the first opportunity to plunge into this bottomless well. There we could stand upright for hours, with nothing to support us but water. The earth around the spring is a beautiful white sand, of very fine grain, giving way readily to the touch of the foot, but immediately re-forming as before. The walls of the well are perfectly symmetrical, as if dug by the hands of man. As low down as we could reach, we could kick a hole in the wall, and, as soon as the foot was removed, the wall would immediately re-form as before. The temperature is delightful, and the water is invaluable, especially for diseases of the skin and blood. The spring constantly makes a low rumbling noise, from which it derives its name."—*Griffin (Ga.) Star.*

There is a curious well in Marshall, Missouri, which seems to be affected in a way very similar to that observed in the great lakes. A paper printed at that place speaks of it as follows:

"Mr. Leverett Leonard, who is improving some land he owns, twelve miles west of this place, has had to go to the depth of ninety-five feet for water. From the amount of water he has found, it would appear that the ninety-five feet he has had to go have placed him on the level of the sea, and that he has struck a body of water directly influenced by the tides of the ocean. He has an abundance of water twelve hours out of twenty-four, it appearing and disappearing once in every period of that length."—*Marshall (Mo.) Progress.*

But we have direct confirmatory testimony, from a scientific source, that the waters of the oceans have heretofore overflowed the earth at various periods, and in different portions. The following so much resembles in verbal statement the account which our author gives, and which he believes to be the true history of the oceanic overflow, that we reprint it as we find it in the *Boston Investigator:*

"At a recent meeting of the New York Geographical Society, Mr. J. W. Reid read a paper on the drift of the glacial epoch, in which he adopted the theory of Adhemar, that *continents have not been depressed, but overflowed by the ocean.* Owing to the precession of the equinoxes, the mass of water is transferred from one hemisphere to the other once in ten thousand five hundred years, and the sun remains eight days longer in one hemisphere than in the other. At the present time, the winters of the southern pole are eight days longer than with us; the ice continent has consequently formed there, and the mass of the ocean is to be found in the southern hemisphere, and the ice covers a space upon and around the south pole more than twice the area of all Europe. The extreme of cold at the Antarctic pole was reached in 1248, since which time the climate has been becoming milder, while ours north of the equator has been gradually growing colder, and in the course of ten thousand years we shall be in the same frigid condition that obtains at the Antarctic, or as obtained with us ten thousand years ago."

As we proceed in further review of this work, we shall find much that will startle the convictions of many minds in relation to the prevailing system of Astronomy, as well as in regard to the lost history of the earth; but we are prepared to examine everything that is presented to us, and to sift out the evidences of its truth or falsity by the best light we can command. If old systems are overthrown by the discovery of truths new to the mind of man, it is only in the order of natural progression that they should be—just as the day succeeds and supersedes the night.

"PLANCHETTES."—Herman Snow, 410 Kearny street, will have constantly on hand these little tables for experimenting in spirit manifestation, and will sell them at five dollars each. They are made of Port Orford cedar, black-walnut stained, with brass castors, very light. They can be made to order, of any wood desired.

MISS FULLER continues to lecture at Central Hall every Sunday, morning and evening; and Mrs. Cuppy, we believe, still lectures in the evening at Maguire's Opera House.

Men and Manners.

Fanny Fern, in the *Ledger*, has some plain, common-sense talk regarding the intercourse of intimate friends, which she thinks is much more reasonably conducted among men than by women. Thus, in order to avoid offending a female friend, who may chance to call while a lady is occupied, the latter may not send down word that she is engaged, but must resort to a "white lie," and say that she is "out." Fanny once excused herself to a female visitor because she had an article to write. The visitor, as soon as Fanny had gone, turned to another, with the mild remark: "I suppose she said that to get rid of us—don't you?" Fanny says the intercourse of men with each other has always aroused her admiration. If one wants to read or write in another's company, he does so, and no offense is taken.

If one has to leave, he often says no more than "I'm off," or "Good by, old fellow." Sometimes it is only a touch of the hat, or a hand laid on the other's shoulder in passing, and no black eyes follow, no locks of hair fly, nor do any hard words or looks result in the future.

Further fancies follow, regarding the public conduct of females in imaginary emergencies. We quote:

"If ladies smoked—which the gods forbid!—do you suppose one lady would allow another to stop her in the street and light a cigar from her lips, when she never was introduced? When she didn't know who her dressmaker was, or where she bought her bonnets? Good heavens!

"Did you ever notice, if there is anything unexpected occurs in the mutual path of men through the same street, how naturally and frankly they accost each other, though perfect strangers, and converse about it, and go their several ways to their tombstones, after it? Not so, sweet woman! Catch her speaking to 'that nasty thing!' How does she know 'who or what she is'?

"Children are so delicious about these matters. I saw two little girls the other day trying to crack a nut upon the sidewalk by pressing in turn their tiny shoes upon it. Despairing of success, they said to a gentleman passing, "Man, man, crack this nut for us, will you?" His handsome face was luminous with fun as he pressed his polished boot upon it, to the delight of the youngsters and myself. Now these little girls wouldn't have thought of asking a lady to do that, or, if they had, do you think she would have stopped to do it?"—*Cleveland Messenger.*

Abating Nuisances.

A contemporary concludes a paragraph on Spiritualism thus:

"These ranting Spiritualist lecturers should be caged, instead of being suffered to sow broadcast throughout the State the pernicious seed which is so fast filling the Insane Asylum with poor unfortunates."

It is contended by many wise and learned men, that insanity has its origin in physical causes, and merely takes its hue from the latest agitation. Every agitation which stirs the public mind deeply has more or less insanity laid to its charge. Our late war, the appearance of a comet, religious revivals, Spiritualism, and various other agitating causes, are charged with upsetting weak minds. Whether the charge is just in any of the instances or not, we do not know, and for our present purpose do not care; we wish merely to present what seems to be a prevailing inconsistency. The victim of insanity, arising from or taking its hue from agitation, receives the sympathy of men, and the real or supposed cause meets an almost universal condemnation, while the victim of whisky, whose intellect has been burned out, and his whole manhood degraded, is spurned as a silly fool, and the traffic and custom which caused his ruin is petted and patronized. There is no room for controversy in cases of whisky insanity; the facts are undeniable. Whisky makes no rejoinder or defense; it occupies itself in looking up another victim. The Asylum for the Insane, at Stockton, holds more victims of whisky than of any other diabolism, but the fact creates but little indignation in the public mind. Instead of proposing to cage whisky, our contemporary helps it along in its work by advertising all the saloons in its locality. Suppose a Spiritualist lecturer should enter any newspaper office in the country and seek to advertise his lecture, assuring the publisher that his efforts usually resulted in sending one in each community to the mad-house, what answer would he be likely to receive? Would not the virtuous publisher, in his righteous indignation, kick him out?—*The Rescue.*

"GOD IN THE CONSTITUTION" AGAIN.—The *Church Union* has the following:

"*Vox populi, vox Dei!*" We reply to this demagogical blasphemy by asking if the yell of a God-denying people is His voice!"

We reply that the American people are not a God-denying people. Each man prefers to "yell"—if you like the word—for his own God, not for yours. It continues:

"If we are not Christians, let us make no hypocritical pretension of founding our government on Christian principles. If we are, and believe that they should dominate our whole life, let us have them incorporated in the basis of our Government, and the national policy shaped to them. Let no one hold an office of trust or profit whose life has not been conformable thereto."

A pretty Government we should have! Why, half the thieves that come to Texas wear white neck-cravats, and are gifted in prayer!

"We want to enlist in the interest of the State the sanctified intellect and conscience of our country, now so thoroughly alienated."

We have every bit of that "sanctified intellect" that we need, and pray a merciful Providence to spare us any further infliction.—*Texas Vindicator.*

A COMMITTEE of the Massachusetts Legislature reports that "one-half of the children engaged in the factory service die before they reach the age of 18, in consequence of over-work and long hours." This is a horrible statement, and, if true, is infinitely disgraceful to the owners of the factories and to the State. This gigantic evil ought to be remedied at once.—*Exchange.*

In Massachusetts, factory owners are great supporters of churches, and not a spindle is allowed to turn on Sunday. But, Lord! don't they work the children on week-days!

SECOND MONTHLY SOCIAL.—The next Social of the San Francisco Association will take place at Central Hall on Tuesday evening next. The price of tickets to those not members has been fixed at one dollar each, admitting a gentleman and ladies. They can be obtained at this office, and of any member of the Committee of Arrangements. Good music and the lively dance will be the order of the evening.

THE DIFFERENT RACES.—We published, some time ago, a paragraph pretending to reflect the views of Professor Agassiz on the different chemical composition of the blood and bones of the white and black races. Agassiz has since written a letter denouncing the statement as a fabrication, and as full of "vile sentiments" and "vulgar language"; and he also says that "no anatomist or chemist ever uttered such absurdities."

THE Minneapolis *Tribune* says Winston Mowry, a resident of that city, has invented a feeding machine for cylinder presses, which picks up single sheets and adjusts them exactly on the feed-board at the rate of one hundred a minute. Its construction is very simple and its work accurately performed. It is the result of thirteen years' study and experiment.

THE RADICAL for June has arrived. It is a great number. Snow, 410 Kearny street, has it for sale.

THERE are two advertisements in our columns which not one reader in seventeen can understand. Who will find them?

Brief and Pointed Paragraphs.

A HUMOROUS apothecary in Boston exposes a case of soap in his show-window with the permanent inscription, "Cheaper Than Dirt."

A BIBLE reader thinks Ruth treated her sweetheart very badly; she pulled his ears and trod on his corn.

THERE was not long since a grave consultation among the workmen in a Concord (N. H.) carriage manufactory, whether they could conscientiously work upon the construction of circus wagons!

COOL.—"Madam, a great many persons were disturbed at the concert last night by the crying of your baby." "Well, I do wonder that such people will go to concerts!"

THERE are two beautiful twin girls in Belfast, Me., so perfectly alike that, in order to distinguish one from another, their mother has embroidered their names on the ribbons about their waists.

A MILITARY BAND, in Boston, gives a Sunday entertainment for the amusement of the citizens. The audience is very crowded, and the concert is said to pay better than the theater.

GOOD TEMPLARS IN NEW YORK.—It is not long since there were only sixty lodges of Good Templars in the State of New York; now there are six hundred, with a membership of fifty-two thousand.

A NAUTILUS and all kinds of shells have been found while digging in Hays city, Kansas, which proves that once on a time it was the bed or shore of the ocean.

THE inhabitants of a remote district of Maine, becoming dissatisfied with the name of one of their rivers—the Passaggassawamkeag—have changed it to the Sakuchody.

MR. PULLUP, coming home late, "pretty full," finds the walking very slippery, and he exclaims: "V-v-very singular, wh-whenever water freezes it allus freezes with the slippery side up. Singular!"

A SOUTHERN EXCHANGE, in speaking of two cases of infanticide, one of the murderesses being white and the other black, calls the white one "an unfortunate girl," and the other "a negro fiend."

A WESTERN editor, in response to a subscriber who grumbles that his morning paper is always intolerably damp, says "*that* is because there is so much *due* (dew) on it."

IN India it is announced, as an evidence of human ability to produce fine work, that a native has woven a piece of lace, ten yards long and one yard wide, which weighs but a trifle more than two ounces, and can easily be passed through a small finger-ring.

A MAN in Clinton, Massachusetts, who recently lost the wrong finger by a surgical operation, has presented the greatly mortified, chagrined, and astonished doctors with a little bill of $15,000 damages, and has brought a suit to recover the same.

"WELL, wasn't that a finished sermon this morning?" asked one person of another, as they came out of the church. "Finished!" was the reply. "Yes, it was finished at last, although I began to think it never would be."

"ARE you not alarmed at the approach of the King of Terrors?" said a minister to a sick man. "O, no, I have been living six and thirty years with the queen of terrors—the king cannot be much worse."

COMMENTING upon the fact that ten females support male characters on the New York stage, a Canadian paper triumphantly remarks that more than that number support male characters in Kingston, and good-for-nothing fellows at that.

QUOTING SCRIPTURE.—A sailor, exhorting at a prayer-meeting in a London chapel, said that on dark stormy nights, while on the sea, he had often been comforted by that beautiful passage of Scripture—"A faint heart never won fair lady."

A PIOUS OLD IRISHMAN at New Bedford, Mass., employed to keep a sidewalk free from snow and ice, said, as he received his twenty-ninth fee, "O, Mr. C., the Lord has been very good to me in sending so many snow-storms this winter!" Evidently a believer in special Providence.

A GERMAN PHYSICIAN reports that he has traced six cases of lead colic and paralysis to the use of tobacco in leaden boxes. A French physician asserts that tobacco held in lead-foil, improperly called tinfoil, will finally become impregnated with a poisonous salt of lead.

A CERTAIN JUDGE, being called on, at a public dinner, for a song, regretted it was not in his power to gratify the company. A wag, who was present, observed, "he was much surprised at the refusal, as it was notorious that numbers had been transported by his voice."

THE Galena (Ill.) *Gazette* relates that a citizen of that place recently met a member of Grace (Episcopal) Church, and rallied him on his abstinence from amusements during Lent; he continued, "I believe your church keeps Lent." "Yes," was the reply, "and I believe your church keeps mortgaged."

THE business of writing sermons for curates and others, selling them as men sell any kind of wares, has long existed in England. Indeed, sermons are advertised, and men stand ready to get up an occasional sermon with skill and dispatch. The question is now in the Ecclesiastical Court of England to try whether such practices are moral or otherwise.

A FRENCH SAVANT has discovered a very curious fact. If a metallic ring made of wire, the diameter of which varies regularly, so that at one side of the ring it is very thin, and at the other side relatively very thick, be suspended over an electro-magnet, it will begin to revolve. The author sees in this fact the germ of a new system of electric telegraphy.

SWIFT INTELLIGENCE.—A telegraph dispatch the other day, says the *Tribune*, came from London to Washington in nine and a half minutes. Suppose it to have kept on around the world, the circuit would have been made within an hour. What said Shakspeare? "I'll put a girdle round the world in forty minutes."

A PROVIDENCE CLERGYMAN publicly requests to be "set free from the title of Doctor of Divinity; so free from it that I shall never be called Doctor when spoken to, or of; that the initials D. D. shall never be written or printed with my name; and that I shall never be regarded as bound in courtesy to give the title in any way to any one having it."

REMARKABLE OCCURRENCE.—A citizen of New London, Ct., went before the Board of Relief and made complaint that the Assessors had not assessed him a sufficient sum, and desired that one thousand dollars, which he had at interest, might be added to his list. The affair creates a great deal of astonishment.

A RICH man in Massachusetts made his brother a present of an old suit of clothes the other day; and the brother, who is in poor health, and has close work to make both ends of the year meet, appreciated the gift when he found in the pocket a mortgage on his house for $700, which had been paid off and discharged by the donor.

JAPANESE SCISSORS are in the shape of our sugar-tongs, (of steel,) and sever articles as freely as the blades approximate by pressure. Their looking-glasses are highly burnished steel. They use a very elastic transparent silk paper in window frames instead of glass, and a more firm opaque substance of the same, stretched on frames, as partitions inside their dwellings.

A BOSTON ORGANIST recently introduced an air from the "Grand Duchess" into the service, and one of the organists recently performed an air from the "Black Crook" during Sunday service, and was complimented by the minister on his "beautiful voluntary." As John Wesley observed, there is no good reason why the Devil should monopolize all the best tunes.

BY a process which is still a secret, M. Adolphe Braun, of Dornach, (Haut-Rhin,) has produced an immense number of absolute fac-similes of the best drawings left by the great masters. These new photographs are superior to all former works of the same kind in the ordinary excellences of detail and surface quality. They also reproduce exactly the tint of the original—neutral, brown, red, or greenish, as the case may be.

AXIOMS.—An Infidel jeweler, in New York city, has the following axioms pasted on the door of his shop:

"Virtue is the only source of happiness. That virtue which requires to be ever guarded, is not worth the *sentinel.*"

"Virtue that transgresses, is but patched with sin. Sin that amends, is but patched with virtue."

PHENOMENAL FACTS.

A Test in the Church.

The extract below records one of the best spirit tests we ever read of, but the benighted bigots of Theology cannot and will not "see it in that light."

J. B., of Patterson, N. J., a correspondent of the *Watchman and Reflector*, makes the following singular statement:

"It is a rare thing for a minister of Christ to leave his family, at his decease, in comfortable circumstances. More frequently it is the case, unless the widow have some property of her own, that they have to support themselves. Oftentimes they have to live by faith, and, in not a few instances, have remarkable answers to prayer. I was recently informed of the following instance: The widow of a minister was reduced to absolute poverty. She had no food in the cupboard, no clothes in her wardrobe, no fuel for her fire. She was in the greatest distress to know what to do, or which way to turn for aid. She prayed earnestly to God for relief. Whilst in this condition, the following language of Jesus was impressed upon her mind: 'What I do thou knowest not now; but thou shalt know hereafter.' It followed her wherever she went, as though some invisible being were constantly whispering it in her ear. She could not shake it off, and she knew not what it meant, for it neither warmed, fed, nor clothed her. It finally occurred to her that her husband had once preached from that text. She concluded to look up the sermon, under the impression that perhaps there was something in it specially appropriate to her case. She therefore went to the chest where her husband's discourses were kept, and commenced looking them over. For a time she was unsuccessful. But she continued opening the different manuscripts until she had examined all but one. That lay on the bottom of the chest. As she took it up, to her great surprise and her greater joy, she found under it fifty dollars! When she had recovered a little from her glad astonishment, she opened the sermon, and the text was, 'What I do thou knowest not now; but thou shalt know hereafter.' Who suggested that passage to her mind? Who prompted her to look up the sermon? How happened it that the sermon was the last one in the chest? for if it had been any other she would not have found the money. How came the money there, and why was it not found until it was so greatly needed? Can any other rational answer be given to these queries than 'O Lord, thou didst it'? and does it not prove that He is an answerer of prayer?"

New Phase of Spirit Testing.

For nineteen years I have sought for incontestible evidence of spirit power and presence, without success. Many varieties of media, books without number, and living writers, I have consulted.

Lately I heard of a gentleman of development of eleven weeks only, who had a power of mediumship much in advance of anything known. Not being a public medium, and receiving no compensation, I thought I should be more likely to procure an unbiased test thereby.

The new phase of development consists in simply passing the sealed letter through his hand, and the spirits either follow that letter or bear its contents in memory, and the answer to every question in it is minutely written out and forwarded to the writer.

This cannot fail to be satisfactory to the most skeptical, or at least was to me; for passing the letter merely through the medium's hand, and then putting it in your pocket and carrying it away, makes it impossible for the medium to open the letter, or to take the time to see what was in it, even if he were clairvoyant. I have understood that all questions were answered without equivocation, and no letters refused to be answered upon the plea of contingencies. Persons from a distance having friends in the city, can let their friends pass the letter through the hand of the medium, sealed, take it away, send it to the writer, and in a few hours afterwards the answer will follow.

If this is not a new and wonderful phase of advanced spirit development, your correspondent is not posted. The medium's address is R. W. Flint, 91 Third Avenue, New York.—*Banner of Light.*

A DREAM REALIZED.—Our readers will recollect the account which we published the other day, of the terrible death of Mr. Ehrler, of this county, who was crushed by a rock, while mining near Mineral Point. We learn from the Mineral Point *Tribune* that Mr. Ehrler had a dream the night before the accident, amounting to a presentiment of what followed. He was so impressed in his dream with the idea that he was being crushed with a rock, that he got out of bed while yet asleep, and called for some one to remove the rock, which was crushing the life out of him. He related his dream to his wife on being aroused from his sleep. She tried to prevail on him not to go to the diggings that day, but he remarked that it was only a dream, and, promising to be careful, went to work, and his dream was realized. —*Galena (Ill.) Gazette.*

A PROPHECY FULFILLED.—During a discussion some sixteen years ago, between Dr. Bushnell, of Hartford, and Andrew Jackson Davis, Davis prophecied that Dr. Bushnell's pulpit, then in the North church, would one day be occupied as the "theater of free thought." On Sunday night, Frank White, the Spiritualist, literally fulfilled these words, advocating from that pulpit in Music Hall the very freest conception of the Deity.—*Hartford Paper.*

THE mineral spring, discovered in Milford, N. H., by a spirit-medium, proves to be beneficial to invalids. The place has become quite a public resort, especially during the summer. A large hotel has been erected there for the accommodation of visitors.

MODERN MIRACLE.—A singular discovery has just been made in Milan. In one of the faubourgs of that city was a statue of St. Madeline, which from time immemorial had miraculously poured its tears on infidels and heretics. After the success of the Italian revolution it wept copiously. It happened that the venerated monument needed repairs, and it was necessary to remove the statue. What was the surprise of the workmen to find that it contained a little reservoir of water, which was heated by means of a furnace concealed in the base! The water in evaporating rose to the head of the statue, where it condensed and reached two little tubes in the eyes, where it escaped, and ran drop by drop over the cheeks.

No honest seeker after truth has ever yet turned away unconvinced of the great truth of Spiritualism. But those who assume to *know* that it is nonsense, ignorantly fire their literary (?) squibs at it, scarcely knowing what they do. Arguments they do not use, because there are no arguments on the negative side of the question; for Spiritualism stands sublimely forth as a great and glorious self-evident truth.—*Religio-Philosophical Journal.*

GOD IS A FREETHINKER, and those only are of God who are Freethinkers. To think freely on all subjects, untrammeled by external authority of Church and State, is the only true part—the first step toward the Kingdom of Heaven. "What shall we do to be saved?" THINK AND SPEAK YOUR THOUGHTS!"—*Henry C. Wright.*

THE newspapers appear to take pleasure in reporting that a gentleman in Illinois owns an estate so large that he has three hundred and twenty miles of hedge upon it, and is to sow a new field of ten thousand acres for the first time this year. No one man ever owned *justly* so much land as that.—*The Revolution.*

FIFTH NATIONAL CONVENTION OF SPIRITUALISTS.

To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee of the National Convention, have decided to call the Fifth National Convention to meet in Corinthian Hall, in the city of Rochester, State of New York, on Tuesday, the 25th day of August, 1868, at 10 o'clock in the morning, and to continue in session until Friday, the 28th inst.

And we invite "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty members, and each State Organization to send as many delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention.

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President.

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We can say nothing to add to the weight of the following unsolicited and unexpected letter from JAMES V. MANSFIELD, the distinguished test medium, whose personal communications and answers to sealed letters have given him so great a celebrity throughout all parts of the United States. As one of the pioneer mediums to California years ago, his name and reputation are as familiar to the Spiritualists of San Francisco and the Pacific Coast as they are to the Spiritualists of New York city and the Atlantic States.

May 18th, 1868.

PROF. PAYTON SPENCE:—For more than two years I have not only noticed your Positive and Negative Powders advertised, but have frequently been asked, by my numerous correspondents, what I know of their efficacy.

In most instances I have replied, that I knew nothing of them beyond that which was told me by those who had made use of the same.

As for myself, I had for years adopted the Homœopathic mode of doctoring, and found it usually sufficient for myself and family.

But for the last year, my son has been much afflicted with what is commonly called Chronic Catarrh, and the Homœopathic remedies which had hitherto relieved him had ceased to do him any good. He became nervous and despondent, and general debility was apparent. About this time one of your agents chanced to visit at my house, and seeing the condition of the young man, advised or recommended your Powders. A box was procured, and, before he had taken twenty Powders, he assured us he was better; and by the time he had taken the contents of one box, he said: "Father, I feel that I am nearly well." His appetite returned, he slept soundly, and is now about his daily avocations, as well, if not better, than he ever was.

Mrs. Mansfield was at the same time suffering from pain caused by falling, which had troubled her right side and back. At times was the pains so severe that she would be obliged to lie in bed for several days at a time. We applied all the remedies used by Homœopathists, besides rubbing the affected parts with liniments, but all to no purpose. Mrs. Mansfield then resorted to your Powders, and, within the space of three days, she was free from pain, and is now as well as she ever was.

At the same time, we had in our family a young gentleman from Boston, who had been for years afflicted with a Bronchial difficulty. So inflamed was his throat at times, that it was difficult for him to articulate. Day by day I watched his decline in health; and one day I thought I would speak to him about it. I did so. His reply was: "Mansfield, I think the game of life is about played with me." He was making preparations to go home, and, as we thought, (and no doubt as he thought too,) never to return again, when Mrs. Mansfield thought it best to recommend your Powders to him. Feeling confident that she had received benefit from them, she thought there was a bare possibility that our young friend might also receive some benefit therefrom. So we talked with the young man, and he consented to try them, although he laughed at the idea in his condition of health. He took a Positive Powder on going to bed, and could less than usual through the night. The next day he took them as directed, and a perceptible change was evident for the better. This was about four weeks ago. To-day he is apparently well, and about his business, although he continues still to take a Powder now and then. I consider the young man out of all danger, and as likely to live twenty years longer as any one I know of.

There are several others I could speak of, whose cases have come under my observation within the last two months, but I will close by calling your attention to only one of them. The case I now mention is that of a gentleman of my acquaintance, who had for several years been troubled with a rush of blood to the head. At times it was so severe that it came near terminating in Paralysis. Not long ago he had one of these attacks, and I was called in to see him. I found him writhing on the bed, at times apparently unconscious. I was alarmed, and, at first, knew not what to do. But Mrs. Mansfield advised your Powders, and they being at hand, we gave them. Now, singular as it may appear, this man was sleeping quietly in less than fifteen minutes. We continued to give the Powders at intervals during the night, and the next morning the gentleman dressed himself, and went down town to his business. He said he felt symptoms of the old attack for several days, but as he continued to take the Powders from time to time, he tells us he is freer from those bad feelings than at any time during the last ten years.

As before said, I have other cases to relate to you; and when I have a leisure evening I will call at your office and relate them. Until then, I remain yours, very sincerely,

JAMES V. MANSFIELD,
No. 102 West 15th Street, New York.

The magic control of the Positive and Negative Powders over diseases of all kinds, is wonderful beyond all precedent.

THE POSITIVE POWDERS CURE Neuralgia, Headache, Earache, Toothache, **Rheumatism**, Gout, Colic, **Pains** of all kinds; **Cholera**, Diarrhea, Bowel Complaint, **Dysentery**, Nausea and Vomiting, **Dyspepsia**, Indigestion, Flatulence, **Worms**; suppressed Menstruation, **Painful Menstruation, Failing of the Womb**, all Female Weaknesses and Derangements; Cramps, **Fits**, Hydrophobia, Lockjaw, **St. Vitus' Dance; Intermittent Fever**, Bilious Fever, Yellow Fever, the Fever of **Small Pox**, Measles, Scarletina, Erysipelas, Pneumonia, Pleurisy; all **Inflammations**, acute or chronic, such as Inflammation of the Lungs, **Kidneys**, Womb, **Bladder**, Stomach, **Prostate Gland; Catarrh**, Consumption, Bronchitis, **Coughs**, Colds; **Scrofula**, Nervousness, **Sleeplessness**, etc.

THE NEGATIVE POWDERS CURE Paralysis or Palsy; **Amaurosis** and Deafness from Paralysis of the nerves of the eye and of the ear, or of their nervous centers; Double Vision, Catalepsy; all **Low Fevers**, such as the **Typhoid** and the **Typhus**; extreme Nervous or Muscular **Prostration** or **Relaxation.**

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SUNDAY, JULY 5, 1868.

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Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."
—CHARLES WESLEY.

NOTICE.

THE CHILDREN'S PROGRESSIVE LYCEUM of San Francisco will assemble to-day, July the 5th, at 2 o'clock, P. M., at Central Hall, Market street, corner of Second. Friends of the Lyceum are cordially invited to be present.

BEAUTIFUL ROSA.

O, her mouth, her dear little mouth!
All radiant with smiles, like the bright, sunny south;
Pouting and smiling in her innocent grace,
Like the Sun's splendor is the charm of her face.
Tripping,
Laughing,
Skimming along,
In the Lyceum Rosa doth nothing wrong.
Her dear little mouth, with heaven's breath anointed,
All laden with sweets, God's creation appointed.
Pure as an angel, when moving along,
Hailing her schoolmates with humor and song.
Singing,
Smiling,
Hurrying by
To unite with her Group, with a sparkling eye;
Flying to kiss her fair teacher's cheek,
Clinging to lips in her frolicsome freak;
Beautiful Rosa, from spirits above,
Pure as an angel, gentle as love.
Fathers,
Mothers,
And her Lyceum teacher,
Waiting with pleasure always to greet her.
May it ever be thus! is the firm wish of all
Of her friends and her mates, who arise at the call
Of the Lyceum bell, one day in each week,
For reception of knowledge by all those who seek.
JOHN COGHILL.

A Question Answered.

[Read at the Progressive Lyceum, in Portland, Oregon, in answer to the question—What is the best method of insuring success in our Lyceum?]

How many pleasures, bright anticipations, glorious yet useful achievements, have been made since the combination of these two words—Progressive Lyceum! What do they suggest? Happiness and Fame—Fame to the true man who receives her laurels in token of the bright ideas he has introduced, not for self-aggrandizement, but for the world's present and future prosperity. I say future, for we know that from one idea another is formed. Progression is on the march; it renders what seemed impossible possible. One proof of this is the rapid advancement of the Pacific Central Railroad, which, when completed, will unite, you may say, the East and West with an iron band, that time can never sever; and will be riveted more closely in the form of a northern and southern one. But we need not look far from home for an example; a short time ago, the suggestion, or the mere thought, of having a Progressive Lyceum in the city of Portland, or in the state of Oregon, would have been classed as an utter impossibility; but to-day finds such an organization. Now that we are organized, what is the best method of insuring success? Regular attendance of members, strict attention to your lessons, kindness to your classmates, obedience to your teachers, each teacher instructing the Group with a zeal worthy of the cause. ROSENA.

Prize Question in the San Francisco Lyceum.

OBJECT LESSON—What conditions are necessary to produce showers of rain?

SHORE GROUP.

By Charles Tracy.—The sun draws vapors from the ocean into the upper air, where these are condensed by colder currents into clouds, and afterwards into water, which falls in drops, which we call rain.

THE DOG AND CHILD.

Mr. Elihu Burritt gives, in his book called "A Walk from London to Land's End and Back," a touching illustration of the affection of a dog in Truro:

"I was sitting at the breakfast-table of a friend, who is a druggist, when he was called into the shop by a neighbor, who had come for medical advice and aid in a very remarkable and affecting case.

"He described it briefly and simply, but it would fill a volume of beautiful meaning. His family dog had incidentally made the acquaintance of a neighbor's child on the other side of the street.

"While lying on the door-stone, he had noticed this little thing, sometimes at the chamber window, and sometimes on the pavement, in a little carriage.

"During one of his walks on that side of the street he met the baby, and looked over the rim of the basket carriage, as a loving dog can look, straight into a pair of baby eyes, and said 'Good morning!' as well as he could.

"Little by little, day by day, and week by week, this companionship went on, growing with the growth and strengthening with the strength of the little one. The dog, doubtless because his master had no young child of his own, came at last to transfer frequently his watch and ward to the door-stone on the other side of the street, to follow as a guard of honor the baby's carriage on its daily airings.

"With what delight he gave himself up to all the pelting, and little rude rompings, and rough-and-tumblings, of those baby-hands. One day, as the dog lay in watch by the door-stone, the child, peeping out of the window above, lost its balance, and fell upon the stone pavement below. It never breathed again. It was taken up quite dead! The red drops of the young life had bespattered the feet and face of the dog as he sprang to the rescue. His heart died out within him in one long whining moan of grief. From that moment he refused to eat. He refused to be comforted by his master's voice and by his master's home. Day by day, and night by night, he lay upon the spot where the child fell.

"This was the neighbor's errand. He told it in a few simple words. He had come to my friend, the druggist, for a prescription for his dog—something to bring back his appetite."

A VERSE containing every letter in the English language except E:

"A jovial swain may rack his brain,
And tax his fancy's might;
To quiz is vain, for 'tis most plain,
That what I say is right."

What Our Baby Did.

The other day Nettie was eighteen months old, and she celebrated the event in the following style, with a regularity and promptness which almost defies competition: 1st. Upset a quart of milk upon her bran-new flannel gown. 2d. Put the hair-brush in the slop-pail. 3d. Took a spoon from the table and plastered the carpet and floor with soft lard, and then wiped it off with the clean dress just put upon her. 4th. She did not "string spools on the cat's tail," but took another form of expressing her devotion to that pet, by trying to cram it into her father's boot. 5th. Found her way into the pantry and upset the kerosene into a pan of meal that had just been sifted for use; and, to cap the climax, greased her little red shoes with the mixture. 6th. Ate some bread and milk and went off to sleep. These things were done in spite of careful watching, and (as we have since learned by experience) is but a fair sample of her every-day life. Babies are mischievous! What can a mother do with three or four little fellows at a time, and keep the house in order? We've resolved never to find fault if supper isn't ready just at the right time.

CORPORAL PUNISHMENT has been abolished in all but a few of the grammar schools in New York, and where it remains the inflictions are very few and light. In the primary and female grammar schools it is wholly prohibited, although the principals and teachers objected. The result has been so satisfactory that those teachers, who were strongly opposed to the change, now declare their unwillingness to return to the old system.

A THREE-YEAR-OLD, returning from her first visit to church, asked for a cup of water, that she might christen her doll, just as the minister did the baby.

A LITTLE ONE, after undergoing the job of vaccination, exclaimed: "Now I won't have to be baptized, will I?"

"DON'T cry, little boy. Did he hit you on purpose?" "No, sir, he hit me on the head!"

A CHILD, like a letter, often goes astray, through being badly directed.

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Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10¾ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J. Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati—Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

Roxbury, Mass.—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit. 244 York street. Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddleston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Milwaukee—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Modena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor. Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, southwest corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.

At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver, Conductor; Mrs. R. W. Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie M. Pratt.

Putnam, Conn.—Sunday at 10½ a. m., in Central Hall

Quincy, Mass.—Sunday at 1¾ p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall.) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. J. H. Lewis, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—At Dashaway Hall, Post street, on Sunday at 2 o'clock p. m. Conductor, W. H. Manning; Guardian of Groups, Mrs. Buckhout.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. E. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. McNeely, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p. m. Myron Colony, Conductor; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.

Worcester, Mass.—In Horticultural Hall, Sunday, at 11¾ a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal—San Francisco Association of Spiritualists. President, J. D. Pierson; Secretary, J. W. Mackie.

Sacramento, Cal—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, J. H. Lewis; Guardian, Miss Brewster.

Portland, Oregon—First Society of Progressive Spiritualists, every Sunday.

Salem, Oregon.—*Friends of Progress.*

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Pheips, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10¾ a. m. and 7½ p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.

Dover and Foxcroft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m., in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street. Sunday at 3½ p. m.

Newton Corner, Mass—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. B. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall, West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o'clock.

Plymouth, Mass.—The Plymouth Spiritualists' Fraternity, in Leyden Hall, three fourths the time.

Portland, Oregon.—First Spiritual Society meet at Oro Fino Hall every Sunday, morning and evening.

At Washington Hall, corner of 8th and Spring Garden sts., every Sunday.

Spiritualists in the southern part of Philadelphia, at No. 337 South Second street, at 10½ a. m. and 7½ p. m., and on Wednesday evening at 8 o'clock

Providence, R. I.—In Pratt's Hall, Weybosset street, Sunday afternoons, at 3, and evenings, at 7½ o'clock.

Putnam, Conn.—At Central Hall, Sunday at 1½ p. m.

Quincy, Mass.—Sunday at 2¾ and 7 p. m.

Richmond, Ind.—The Friends of Progress, every Sunday morning, in Henry Hall, at 10½ a. m.

Rochester, N. Y.—Society of Progressive Spiritualists, at Black's Musical Institute (Palmer's Hall), Main street, Sunday evening. Public circle on Thursday evening.

Salem, Mass.—Sunday, afternoon and evening, in Lyceum Hall.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy, N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Hall.

Worcester, Mass.—In Horticultural Hall every Sunday afternoon and evening.

Lecturers' Appointments and Addresses

PACIFIC STATES AND TERRITORIES.

John Allyn, Oakland, California.
Mrs. Ada Hoyt Foye, rapping and writing test medium, 42 Geary street, San Francisco, Cal.
Mrs. Laura Cuppy, Sacramento.
Miss Eliza Howe Fuller, San Francisco, Cal.
Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal
Benjamin Todd, San Francisco, Cal.
Mrs. L. Hutchison will receive calls to lecture and teach the Harmonial Philosophy, illustrated by charts and diagrams which greatly assist in comprehending the structure of the universe and the spiritual spheres, as also the physical and mental development of matter and mind. Address, Owensville, Mono Co., Cal.
Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.
Mrs. Lucy B. Huie, Oakland, Alameda County.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston.
C. Fannie Allyn, Londonderry, Vt., during July.
Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.
Mrs A P. Brown, St. Johnsbury Centre, Vt.
Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.
Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.
Mrs. Abby N. Burnham inspirational speaker, Auburndale,